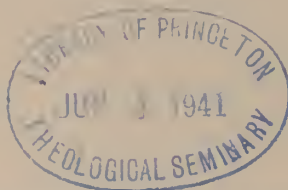




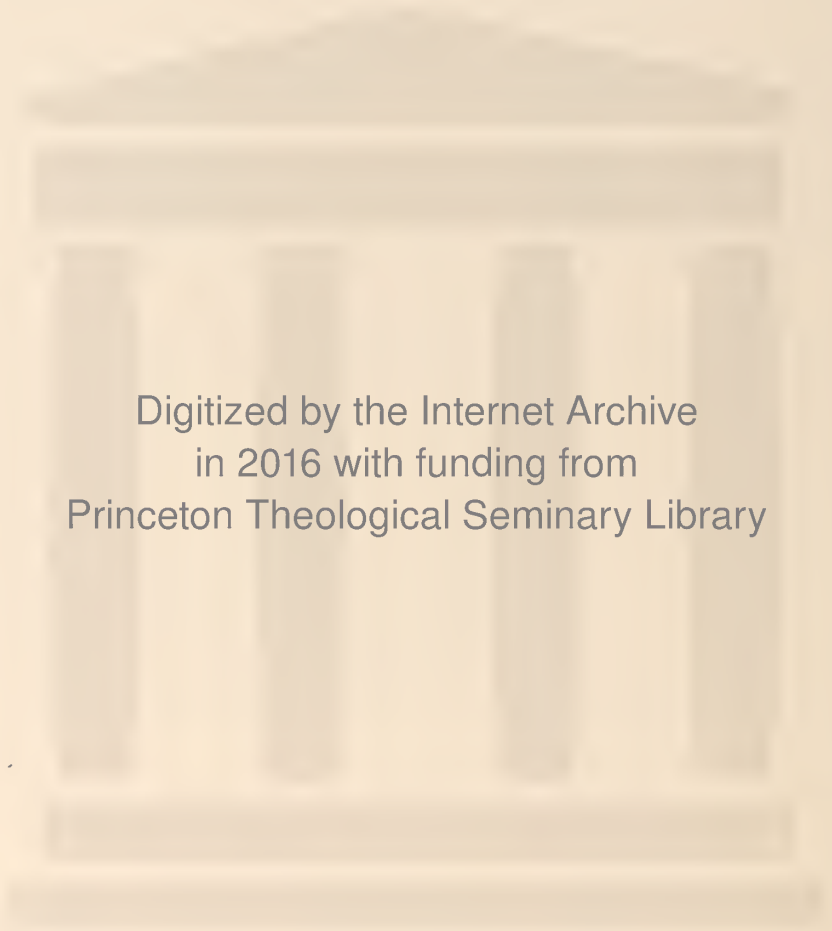
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# The Princeton Seminary Bulletin

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Vol. XVI

PRINCETON, N. J., NOVEMBER, 1922

No. 3

At the beginning of the One Hundred and Eleventh session of the Seminary all the members of the Faculty were present to begin their work and there was in attendance a greatly increased body of students, totaling the largest number enrolled for many years. The opening exercises were held in Miller Chapel on Wednesday, September 27th, at eleven o'clock. A cordial welcome was extended to the students by President J. Ross Stevenson, DD., LL.D. Prayer was offered by Professor F. W. Loetscher, D.D. An address was delivered by Professor Charles R. Erdman, D.D., who spoke on the subject of "The Hopes of the Far East." The substance of the address was as follows:

It is a very great privilege to be granted a part in the exercises of this hour, among other reasons, because it affords me an opportunity of adding a word of greeting to those which have been so graciously spoken to the student body by President Stevenson. This privilege has been afforded me because of the accident of my having spent six months recently in the Orient, therefore, and not unnaturally, the Directors of the Seminary have requested me to employ this occasion of giving some account of my activities during the period of my absence from Princeton. It is especially delightful to speak of such experiences at this time because such references as may be made to the Far East will turn our thought to at least a portion of the great world-wide field in view of which all the work of this Seminary is being done, and thus at the opening hour of a new session we will be reminded that the purpose of this institution is to train men to proclaim the Gospel message among all nations; and surely this proclamation is the hope of the Far East.

In reply to the gracious personal greeting from President Stevenson, I may be allowed to say that of all the pleasing experiences which have been mine, none is so delightful as that of finding myself again in Princeton.

"There's a joy in sailing outward,—  
Though we leave upon the pier,  
With faces grieved and wistful,  
Our very dearest dear:  
And the sea shall roll between us  
For perhaps a whole round year.

"There's a joy in climbing mountains,  
In fording rushing brooks,  
In poking into places  
We've read about in books;  
In seeing stranger people,  
With unfamiliar looks.

"But the joy of joys is ours,  
Untouched by any pain,  
When we take the homebound steamer,  
And catch the homebound train,—  
There's nothing half so pleasant  
As coming home again."

One can almost sympathize with the expression of the colored boy returning from France who sailed up New York harbor and looked back at the Statue of Liberty, and exclaimed, "Good bye, honey, you can put out your light now, I's home."

The first impulse is to be quite willing to forget all that is past, in the present satisfaction of renewing the old relations amidst familiar scenes and with loved associates. However, there are hours in which the mind gladly reverts to experiences in distant lands beyond the seas. Again and again one thinks of the peoples he has visited; he remembers something of their trials, of their burdens and of their problems, of their perils and of their needs, and in every such review he realizes that their only true hope lies in the Gospel of Christ.

Only a few days after sailing from San Francisco it was my privilege to find myself under the palm trees, among the flowers and beyond the white surf, of Honolulu; and there one could not fail to remember that it had been the Gospel of Christ which in a few brief years had transformed tribes of cannibals into communities of cultured Christians. The work of the pioneer missionaries in these Hawaiian Islands was done wisely and well, with breadth of vision and also with clear foresight; and it is enough of praise for their children and their successors in Christian work to say that they are carrying on the work of evangelization in a way which is worthy of these early pioneers.

After a voyage of a few more bright days we were in sight of Fuji, and were landing at Yokohama, and only an hour later were standing under the shadow of the great Buddha, the Daibutsu of Kamakura. This great image of brass, some forty-seven feet in height, in its colossal proportions, is a fit symbol of Buddhism, and thus of the most popular religion of the Far East, for to the various sects of this false and degrading faith millions of worshippers adhere. However, the passionless calm on the famous face of this Buddha is in striking contrast with the new spirit which pervades the lands of the Orient. Something of its restlessness and its stir is realized as one views the crowded, noisy streets of Tokyo, and of such great centers of life and industry as Osaka and Kobe.

At Kyoto, the ancient capital of Japan, we walked over acres of polished floors and stood before hundreds of shrines in the ancient and imposing temples which have made Kyoto famous; but as one visited the Doshisha University and viewed the buildings dedicated to other forms of Christian activity, it was easy to realize that these buildings, comparatively insignificant in their appearance, have in them larger potencies for good than can be found in all the pagan temples of the East.

At Kobe it was a pleasure to be welcomed by President Fulton and to be reminded of the admirable work which is being done by the professors in the Kobe Seminary who were graduated by Princeton.

Sailing the Inland Sea and then crossing the Yellow Sea to Shanghai, it was a great privilege to attend the National Christian Conference in which there were gathered, as in no

previous assembly, equal numbers of foreign missionaries and of Chinese Christians. More than a thousand delegates had come from all parts of China and representatives were present from all the great missionary societies of the world, all meeting with the purpose of establishing a Council which is designed to secure closer coöperation between the Christian churches of China now divided into many denominations, and also to further coöperation between these churches and the various missionary organizations. During the time of this Conference it was a privilege to aid in the organization of the first Princeton Seminary Alumni Association in China. Dr. Walter Lowrie, '83, presided at the meeting and Dr. Charles E. Patton, '99, was elected President, and Dr. Charles E. Scott, '99, Secretary, of the Association.

It was also a privilege to visit Hangchow and there to become acquainted with the excellent work being accomplished by two of our recent graduates, Messrs. Andrew Wu, '20, and James Yeh, '19. It was also possible to see something of the Hangchow Christian College, to the presidency of which Dr. Robert Fitch has recently been appointed.

Passing northward it was possible to catch a glimpse of the mission work at Soochow and of the great Christian educational institutions at Nanking, and then in company with Dr. Courtney Fenn and Dr. Charles E. Scott to start northward for Peking. At that great capital which fascinates all visitors, the name of Princeton is becoming increasingly prominent, particularly in connection with the work of Mr. Gailey and his associates at the "Princeton Centre." In Peking are many other forms of Christian activity and many other Princeton men whom it would be a pleasure to name in recalling the visit to this great center of missionary activity. One could not fail to rejoice in the belief that the Gospel of Christ is to be one of the factors which will determine the future of this city; and it seems true that for better or for worse Peking will yet determine the destiny of a race which now numbers four hundred million souls.

Passing over to Korea it was my privilege to travel some three thousand miles by rail and a thousand by automobile, visiting the mission stations in every part of this interesting land. There one came face to face with

groups of Believers, who, in their independence and self-support and enthusiasm for Bible study and zeal in saving souls, and in their suffering for the sake of Christ, seem to form the nearest approach which the centuries have produced to the primitive apostolic Christian Church. In every part of the field it was delightful to be cordially welcomed by representatives of Princeton Seminary. My brother Walter C. Erdman '02 was my constant guide and interpreter. At Kwangju, in the southwest, in the home of Mr. Kelly Unger, '20, there was formed the Princeton Theological Seminary Alumni Association of Chosen, with Dr. J. F. Preston, '02, President, and Dr. Stacy Roberts, '07, Secretary.

Returning again to Japan after visiting a number of places most famous for their beauty and historic interest, including Miyajima, Nara, Hakone and Nikko, the chief interest of the visit centered at Karuizawa where a thousand missionaries, chiefly from Japan, were gathered in a series of conferences, and where it was a great inspiration to learn of the work which is being so faithfully prosecuted. Here in Japan as in China and Korea, one was glad to learn of what a large part of this task is being performed by graduates of this Seminary. Here it was that the Alumni Association of Japan was organized with Dr. Conrad Ostrom, '07, as President, and Dr. L. C. M. Smythe, '12, as Secretary.

In a subsequent visit to Sendai, it was a joy to catch some glimpse of the unique work being done, as a professor in the North Japan College and also as an evangelist and Bible teacher, by Mr. C. Kajiwara, '07, whose influence is widely felt through large portions of the empire. Princetonians will also be pleased to receive a report of the present success attending the preaching of the Rev. Paul Kanamori, who visited us frequently during his recent stay in America, and also of the large numbers who are being led to Christ in the evangelistic services of another of our guests, Mr. S. Kimura. Probably the widest celebrity achieved in Japan by any graduate of this Seminary is that which is now enjoyed by Mr. Kagawa, '15, of Kobe. One of his books has passed through nearly two hundred editions and has been read by millions of Japanese. He is by all parties reckoned among the ten most prominent Japanese of the present

generation, and his influence as a Christian leader among laboring men is quite unparalleled. Among the large circles of alumni with whom it was my privilege to meet, the name of Mr. Kawakami, '13, might be mentioned last, because he was one who came from Tokyo to Yokohama to bid me farewell as I was sailing for home. His paper serpentine by which our hands were united at a distance of more than a hundred feet, as he stood on the wharf and I on the deck, was one of the last to be broken, and then the great ship turned eastward.

Looking backward as we sailed, the autumn haze settled over the islands; the only object to be seen upon the horizon was the worshipped summit of Fuji. For nearly two hours it remained in view and then it too was lost to sight in the sapphire sea.

The memories of the Far East inevitably grow dim in the distance, and, to many of us here, those lands are ever shrouded in mystery; but out of the mists some facts emerge with distinctness. There are impressions which abide and which may be pertinent if mentioned at this hour.

First of all, one was impressed by the many admirable qualities of these Eastern peoples, and by the courtesy and politeness which seem to be universal. We are all familiar also with their patience and perseverance and industry. One remembers also the sense of humor exhibited by the Chinese, the cleverness and shrewdness of the Japanese, and the peculiar capacity for comprehending spiritual realities revealed by the Koreans. One was overwhelmed also in realizing the vast populations of these lands. He felt how true are the predictions of those who believe that the destinies of the human race are ultimately to be determined not by the peoples who border the Mediterranean Sea or the Atlantic Ocean, but rather by the peoples of the Far East.

However, one was burdened by the sight of the present poverty of these peoples, by their bitter penury and destitution and want. Japan is at present more fortunate, but even one half of this nation is said to be on the borderland of distress. In Korea the poverty is even more apparent, but in China the vast population seems to live continually under the shadow of death by war or by famine or by flood.

One was also deeply touched by the pain

which these peoples continually endure; tuberculosis and leprosy are everywhere prevalent. There are more lepers in China to-day than there are professing Christians. In Korea the rate of infant mortality is more than fifty per cent.

However, the physical want and disease are nothing in comparison with the moral bankruptcy and spiritual degradation of the peoples of the Orient. Everywhere it is evident that intemperance, dishonesty and impurity are destroying the vitality and imperilling the future of these nations. Nor do their religions offer them the slightest help. These ancient faiths are themselves moribund, and even where they are most powerful, their influence offers nothing of moral uplift or of help.

Nor yet does the hope of the Orient lie in education, excepting in so far as education is a vehicle for the Gospel of Christ. To give western culture to unconverted Orientals is only to create a peril to the civilization of the world. It is true that in all the Orient there is a perfect passion for the acquisition of knowledge. It is this that creates a new opportunity for missionary effort.

Nor does the hope of the Orient lie in better political institutions and relations. It is a privilege to report that the international situation in the Far East is greatly improved. Owing to the recent Washington Conference there is definitely to be noted a new spirit of friendship towards our own land.

It must be repeated, however, that the hope of the Far East lies only in the Christian Gospel. The work of evangelization has merely been begun. It is not difficult to answer with great positiveness and depth of conviction the question, sometimes raised, as to whether additional missionaries are needed in the Far East. From the viewpoint of modern missionary science, Japan has recently been declared to be "one of the great unoccupied fields of the world." In China, after a century of missionary effort, less than one person out of each thousand is listed as a Christian. The work has only been begun, but it has been well begun; and no greater privilege could be granted to any graduate of this institution than that of having a part in this great work. Those lands may seem to us shrouded in mystery, but out of the haze and mists we can see rising one majestic figure. It is not that of Confucius,

the ancient sage, nor that of Buddha, whose images are so widely worshipped, but it is that of our divine Lord and Master, for Christ is in the Orient and there His power is being manifest even as it is among us. We seem to see Him looking in compassion on these suffering peoples, and we seem to hear his voice saying to us "Go ye into all the world and make disciples of all the nations," and "Lo, I am with you always even unto the end of the age." This is the voice of Christ, our Hope, the Hope of the Far East, the Hope of the world.

## New Students

More new students have entered the Seminary this year than any year in this century. They come from all parts of the United States and an unusual number from foreign countries. The students who were not here last year are as follows:

### GRADUATE STUDENTS

Jacob Harry Bruinooge, Sheboygan, Wis., A.B., Calvin College, 1920; Theological School of the Christian Reformed Church, 1922.

William Monroe Clark, Chunju, Korea, A.B., Southwestern Presbyterian University, 1900; A.M. Princeton University, 1906; B.D., Princeton Seminary, 1907.

Edgar Crossland, Boston, Mass., A.B. Bowdoin College, 1910; B.D. Bangor Seminary, 1919.

Alexander Daroczy, Debreczen, Hungary, Gymnasium of Debreczen, 1918; University of Debreczen (in Theology), 1922.

Roy D. Echlin, Cedar Rapids, Iowa, A.B., McMaster University, 1901; Divinity School University of Chicago, 1903; D.D., Parson's College, 1914.

Kanichi Emura, Tokyo, Japan, Waseda University, Tokyo Shingakusha, 1914.

Johann Ralph Euwema, Oak Park, Ill., A.B., Calvin College, 1920; Theological School of the Christian Reformed Church, 1922.

Oliver Gerhard Fjeldstad, Faribault, Minn., A. B., St. Olaf College, 1918; Luther Seminary, 1922.

James Luther Fowle, Washington, N. C., A.B., Davidson College, 1918; B.D., Union Seminary, (Va.), 1921.

Fred Jay Hay, Jr., Kings Mountain, N.C.,

A.B., Davidson College, 1914; Columbia Seminary, 1919.

James Gordon Holdcroft, Pyeng Yang, Korea, A.B., Park College, 1903; D.D., 1922; Princeton Seminary, 1908.

Lucas Theodore Krebs, Lansing, Iowa, Dubuque Seminary 1922.

Paul Samuel Krebs, Hanover, Ill., A.B., Dubuque College, 1919; Dubuque Seminary, 1922.

Walter Lewis Kunkel, Rushville, Ind., A.B., Hanover College, 1907; McCormick Seminary, 1911.

Leo Clarence Lake, Sapporo, Japan, A.B. Colorado College, 1908; McCormick Seminary, 1915.

Philip Sheeder Landes, Cuyaba, Matto Grosso, Brazil, A.B., College of Wooster, 1907; Princeton Seminary, 1910.

Syung Whee Lee, Pyeng Yang, Korea, Union Christian College, Pyeng Yang, B.D., San Francisco Seminary, 1922.

Andries Adriaan Louw, Great Zimbabwe, So. Rhodesia, S. A., A.B., Victoria College, 1916; Stellenbosch Seminary, 1921.

Earl Collins McConnelee, New Wilmington, Pa., A.B., Muskingum College, 1918; Xenia Seminary, 1922.

William Paul Nickell, Clover, S.C., A. B., Emory and Henry College, 1917; B.D., Union Seminary, Virginia, 1920.

Harry Fleming Rowe, Nanking, China, A.B., Grove City College, 1894; D.D., 1917; B.D., Drew Seminary, 1897.

Alvin Woodrow Smith, Beaver Falls, Pa., A.B., Geneva College, 1916; Reformed Presbyterian Seminary, 1919.

John Townley, Middleton, Del., A.B., College of Emporia, 1917; A.M., Princeton University, 1920; Princeton Seminary, 1921.

Herman Van Lunen, Grand Rapids, Mich., A.B., Calvin College, 1920; Theological School of Christian Reformed Church, 1922.

Karoly Vincze, Sárospatak, Hungary, Gymnasium of Kisvarda, 1918; Theological Seminary of Sárospatak, 1922.

Lambertus Wartena, Dubuque, Iowa, A.B., University of Dubuque, 1922; B.D., Dubuque Seminary, 1922.

James Watt, Cawnpore, India, A.B., Franklin and Marshall College, 1910; A.M. Princeton University, 1914; Princeton Seminary, 1914.

Herman Clare Welker, Morrill, Nebr., Ph.B., Hastings College, 1909; Princeton Seminary, 1919.

Merle Clayton Winn, Kanazawa, Japan, A.B., Knox College, 1913; Princeton Seminary, 1916.

Daniel Taylor Wood, Edinburgh, Scotland, San Francisco Seminary, 1922.

## SENIORS

Bruce Alexander Cumming, Winchester, Ky., A.B., Kentucky Wesleyan College, 1917.

Harold Edgar Davis, Berwick, Pa., A.B., Albright College, 1919.

William Ewart Dudley, Princeton, Ill., A.B., Huron College, 1919.

Peter George Dykhuizen, Lafayette, Ind., A.B., University of Michigan, 1920.

Albert Gallatin Edwards, St. Louis, Mo., A.B., Yale University, 1915.

Jacob Henry Joldersma, Willard, Ohio, A.B., Calvin College, 1921.

Ralph William Key, Greenville, Pa., A.B., Thiel College, 1918.

Benjamin Klauser, Dubuque, Iowa, A.B., University of Dubuque, 1920.

Jan Kulik, Hodslavice, Czechoslovakia, Gymnasium Valasske Mezirici, 1919.

Paul Lanterman Rider, Glendale, Calif., A.B., Occidental College, 1920.

## MIDDLEERS

William Martin Alwynse, Muskegon, Mich., University of Chicago.

Arthur Paige Baskerville, Deerfield, N. J., A.B., Princeton University, 1920.

John Botty, Lorain, Ohio, A.B., Heidelberg University, 1921.

William Lyons Cochrane, Londonderry, Ireland, A.B., Trinity College, Dublin, 1922.

Paul Harrison Fuller, Los Angeles, Calif., A.B., Occidental College, 1920.

Hugh Cameron McClure, De Lancey, N. Y., A.B., College of Wooster, 1920.

David McKinney, Convooy, Ireland, A.B., Trinity College, Dublin, 1922.

Thomas James Martin, Banbridge, Ireland, Trinity College, Dublin.

Hyek Namkung, Kwangju, Korea, Pai Chai School, Seoul; Union Seminary, Korea, 1921.

Karel Pavlinec, Brno, Czechoslovakia, Gymnasium of Brno, 1921.

John Clement Russell, Yonkers, N. Y., Georgia School of Technology, 1919.

Benjamin Burnis Shipman, Springfield, Mo., A.B., Missouri Valley College, 1921.

George Rogers Swann, Trenholm, Va., A.B., Furman University, 1920; A.M. University of Virginia, 1921.

Cornelius Van Til, Hammond, Ind., A.B., Calvin College, 1922.

### JUNIORS

Edward Monington Allen, East Orange, N. J., B.S., Lafayette College, 1922.

Jay Hartzel Arnold, East Mauch Chunk, Pa., A.B., Lebanon Valley College, 1922.

Herbert Nelson Baird, Rochester, N. Y., A.B., University of Rochester, 1922.

Phil Baird, Jr., Oklahoma City, Okla., B.S., Harvard University, 1920.

Pinckney Martin Baker, Waxahachie, Texas, A.B., Trinity University, 1922.

Elbert Lansing Bennett, Philadelphia, Pa., A.B., Princeton University, 1922.

Walter Stanley Boyer, Easton, Pa., B.S., Lafayette College, 1922.

Raymond Irving Brahams, Los Angeles, Calif., A. B., Occidental College, 1922.

Norman Craley Brillhart, Yoe, Pa., A.B., Albright College, 1921.

George Plumer Bryan, Chicago, Ill., A.B., Princeton University, 1921.

Robert McVey Campbell, Muddy Creek Forks, Pa., A.B., Westminster (Pa.) College, 1922.

John Paul Cotton, Salineville, Ohio, A.B., College of Wooster, 1922.

John Jacob De Waard, South Holland, Ill., A.B., Calvin College, 1922.

Walter Alexander Dodds, Denver, Colo., A.B., University of Denver, 1922.

Earl Dubbel, Waynesboro, Pa., A.B., Harvard University, 1912; A.M., 1913.

Richard J. Frens, Fremont, Mich., A.B., Calvin College, 1922.

Robert Francis Gale, Carver, Minn., A.B., Macalester College, 1921.

Samuel Vogt Gapp, Bethlehem, Pa., A.B., Moravian College, 1922.

J. Jarden Guenther, Philadelphia, Pa., A.B., Haverford College, 1908.

Emerson Grabile Hangen, Allentown, Pa., A.B., Albright College, 1922.

Joseph Adolph Howard, New Brunswick, N. J., B.S., Rutgers College, 1920.

Theodore Encheng Hsiao, Changsha, Hunan, China, A.B., Yale in China, 1920; A.M., Columbia University, 1922.

Lloyd George Ice, Burlington, Kans., A.B., Park College, 1922.

William Steinmetz Irwin, Philadelphia, Pa., Juniata College.

Woodbridge Odlin Johnson, Jr., Eagle Rock, Calif., A.B., Occidental College, 1922.

John R. Kempers, Sioux Center, Iowa, A.B., Hope College, 1921.

George Franklin Kerchner, Jr., Macungie, Pa., A.B., Heidelberg University, 1922.

Warren Edward King, Myerstown, Pa., A.B., Albright College, 1921.

William Thomas Magill, Frederickstown, Mo., A.B., Maryville College, 1922.

Edward Johann Masselink, Edgerton, Minn., Grundy College.

Charles Porter Melcher, Germantown, Pa., A.B., University of Pennsylvania, 1922.

Arthur LeMoine Miller, Frankfort, Ind., A.B., Indiana University, 1922.

John McMillan Minich, Seattle, Wash., A.B., University of Washington, 1922.

Thomas Harvel Mitchell, LaHarpe, Kans., A.B., Maryville College, 1915.

Jarvis Scobey Morris, Warren, Ark., A.B., Park College, 1922.

William Darst Newhouse, Okmulgee, Okla., A.B., Park College, 1922.

Merritt Dewey Newton, Schoonfield, Va., A.B., Hampden-Sidney College, 1921.

Jinshiro Ohkawa, Kagawaken, Japan, Meiji-Gakuin, 1915.

Lark-June George Paik, Syen Chyun, Korea, A.B., Park College, 1922.

Marshall Sproul Pinkerton, Sparta, Ill., A.B., Monmouth College, 1922.

Edward Radcliff, Yonkers, N. Y., A.B., Columbia University, 1919.

Harold Dixon Ramsburg, Somersworth, N. H., A.B., University of Omaha, 1922.

Arthur Grove Reed, New Concord, Ohio, A.B., Muskingum College, 1922.

Warren Scott Reeve, Lancaster, Pa., A.B., Princeton University, 1922.

Mervyn Wilson Remaly, Lewisburg, Pa., A.B., Central University (Ind.), 1922.

Edwin M. Rhoad, Harrisburg, Pa., A.B., Lebanon Valley College, 1922.

James Raymond Sampson, Easton, Pa., A.B., Lafayette College, 1922.

Joseph Anderson Schofield, Jr., Warren, Pa., A.B., University of Pennsylvania, 1922.

Hardigg Sexton, Tulsa, Okla., A.B., Miami University, 1918.

Charles Newton Sharp, Jr., Knoxville, Tenn., A.B., Maryville College, 1922.

Rufus Rhodes Stabley, Dallastown, Pa., A.B., Lebanon Valley College, 1922.

William Herbert Sugden, Wilkes-Barre, Pa., A.B., Bucknell University, 1922.

Wilbur James Thrush, Shippensburg, Pa., A.B., Lafayette College, 1922.

Hiram Hunter Van Cleve, Washington, Pa.

Albert Van Dyken, Manhattan, Mont., A.B., Calvin College, 1922.

William Ward Vernon, Montclair, N. J., Columbia University.

Alvy Edgar Wachtel, Jersey City, N. J., A.B., Nebraska Wesleyan University, 1918.

Doyle Donovan Warner, Greenville, Ohio., A.B., Heidelberg University, 1922.

Homer George Weisbecker, Fort Wayne, Ind., A.B., Maryville College, 1920.

Theodore Cuyler Young, Bucyrus, Ohio, A.B., College of Wooster, 1922.

Dung-Hwe Zi, Swatow, Kwangtung, China, A.B., St. John's University, Shanghai, 1922.

32 are sons of farmers

25 are sons of ministers

29 are sons of merchants

13 are sons of mechanics

3 are sons of laborers

4 are sons of public officials

2 are sons of lawyers

2 are sons of teachers

1 is a son of an editor

1 is a son of a medical missionary.

It is interesting and encouraging to observe the large proportion of sons of ministers, it being kept in mind that the number of ministers compared with the number of merchants or mechanics is so much smaller that it puts the proportion of sons of ministers entering the ministry very much in the lead.

It will be a surprise to many to learn from the following table from how many different churches the students of the Seminary are recruited. This commingling of men from many denominations gives breadth to the fellowship of the Seminary and is in itself educative. It also will be in future years a means of drawing the various denominations into closer fellowship that so many of their ministers have come to know each other intimately in the Seminary.

## 1922-23

|                                          |     |
|------------------------------------------|-----|
| Presbyterian U. S. A. ....               | 128 |
| Presbyterian U. S. ....                  | 7   |
| United Presbyterian ....                 | 9   |
| Japanese Presbyterian ....               | 2   |
| Reformed Presbyterian ....               | 1   |
| Korean Presbyterian ....                 | 1   |
| Chinese Presbyterian ....                | 3   |
| Irish Presbyterian ....                  | 3   |
| Christian Reformed of America ....       | 14  |
| Reformed Church in America ....          | 6   |
| Reformed in U. S. ....                   | 1   |
| Hungarian Reformed ....                  | 2   |
| Dutch Reformed of South Africa.....      | 1   |
| Methodist Episcopal ....                 | 4   |
| Methodist Episcopal, South ....          | 3   |
| Church of the Brethren ....              | 5   |
| Congregational ....                      | 2   |
| Evangelical Church of Czech Brethren ... | 2   |
| Swedish Lutheran ....                    | 1   |
| United Brethren ....                     | 4   |
| United Evangelical ....                  | 7   |
| Lutheran ....                            | 1   |
| Church of the Nazarene ....              | 1   |
| Disciples of Christ ....                 | 2   |

## PARTIAL STUDENTS

Elizabeth Helen Graff, Elmer, N. J., B.S., University of Pennsylvania, 1920.

Howard Early Truitt, Coshoccon, Ohio, Ph.B., Elon College, 1911; A.M., 1913.

The total enrollment to November 1st is as follows:

|                   |    |
|-------------------|----|
| Fellows           | 6  |
| Graduate Students | 39 |
| Seniors           | 52 |
| Middlers          | 50 |
| Juniors           | 62 |
| Partials          | 6  |

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215

This enrollment is twenty-one more than last year.

An inquiry by a correspondent interested in the recruiting of men for the ministry led to the tabulation of the occupations of the fathers of those enrolled above as new students. The result is as follows:

|                      |   |
|----------------------|---|
| Christian .....      | 2 |
| Baptist .....        | 2 |
| Baptist, South ..... | 1 |
| Moravian .....       | 1 |
| 28 denominations     |   |

## Inauguration of Professor Allis

On October the 10th the Rev. Oswald Thompson Allis, Ph.D., was inaugurated as Assistant Professor of Semitic Philology in Princeton Theological Seminary. The exercises were held at eleven o'clock in Miller Chapel. The Rev. Maitland Alexander, D.D., LL.D., President of the Board of Directors, presided. The Scripture was read by the Rev. L. B. Crane, D.D., of Elizabeth, New Jersey; prayer was offered by the Rev. Clarence E. Macartney, D.D., of Philadelphia. After the subscription to the formula by the professor-elect, the charge to Professor Allis was delivered by the Rev. Marcus A. Brownson, D.D., of Philadelphia. The inaugural address was then delivered by Professor Allis on the subject of "The Conflict over the Old Testament." This address is to be published in the next number of the Princeton Theological Review.

The charge by the Rev. Marcus A. Brownson, D.D., was as follows:

The Board of Directors of this Seminary have expressed their full appreciation of your faithful and efficient service, as an instructor in the Department of Semitic Philology, during the past ten years, by unanimously electing you as Assistant Professor in this Department. Your intellectual ability and accomplishments, your teaching power, your noble Christian character and influence, your Seminary work, in the class room and as Editor of the Princeton Review, give us high hopes that, in the discharge of the enlarged responsibilities of the position in which you have this day been installed, you will, with the promised help of the Spirit of God, prove yourself worthy of increased confidence and will make larger and

more highly valued contributions to the cause of sound learning in this Seminary.

I deem it a great privilege, as your friend of many years, to be permitted to address a few words to you in the form of a charge, reminding you of some of your responsibilities and of the expectations of the Board of Directors, the Board of Trustees, your associates of the faculty, your students, and of the Church at large.

I am not at all competent to advise you concerning much of the work which falls to your lot in this highly technical and difficult branch of Theological instruction. Strange to say, this is the second time that I have been appointed to charge a Professor in the Old Testament Department—the accomplished Old Testament Scholar with whom you have been most closely associated, and now yourself. I can only account for this double choice on the ground of close friendship.

While I make no pretension whatever to knowledge entitling me to speak to you as a mentor, I do have certain convictions in this matter which I desire to voice, and which I beg you to consider.

The Department in which you are to continue to give instruction is vital in the training of preachers and pastors, which is the chief function of this Institution. The Scriptures are the charter and the handbook of the pulpit message. The Old Testament, as clearly indicated by our Lord's use of it and the Apostles', is the foundation of the body of revealed truth given to the Church to make known to the world. Students for the ministry, and for missionary service, must be thoroughly and convincingly taught to revere and to believe in the earlier writings—the Law, the Psalms, and the Prophets—as plenary inspired of God and as absolutely authentic, as worthy of all acceptance, as the beginning of the revelation completed in Jesus Christ, our Saviour and Lord of all, and in the historic writings which tell of Him—the Gospels and the Epistles.

Introduction, the Hebrew language, constructive criticism, exegesis, illumination and corroboration by means of side lights which languages cognate to the Hebrew original afford—these, speaking in general terms, are the materials of Old Testament instruction. These materials must be given to students for the ministry and given in such a way that they

can understand them, and in such a way that they will be able to connect them with the task they are soon to have in hand. Some highly learned, superior persons—a German Professor might serve as an example—may be disposed to ask “What connection has technical Old Testament learning with preaching?” To quote the remark of a discerning mind in another connection, “It reminds one of the simple person who enquired of the Siamese twins, whether they were brothers.”

Does not the preacher wish to know? Must he not know, that the Scriptures are historic, authentic, forever true? He belongs, the Christian preacher in spirit and service to the succession, older than the Apostolic and to which “the glorious company of the Apostles” belonged, “the goodly fellowship of the Prophets.” The integrity of the earlier Scriptures must be maintained. “If the foundations be destroyed what can the righteous do?”

In the address of this morning, which we are just now anticipating, we shall expect to hear that, in “The Conflict over the Old Testament,” you take high ground, in the defense of that body of Holy Scripture, as a vital part of the inspired, inerrant Word of God. And we shall expect often to hear of your class room work, that your students are clearly and convincingly instructed, not only in the language in which the Old Testament was written, but in the historic verity and authority of the Hebrew Scriptures. This is the “faith of the fathers living still”—in Princeton Seminary.

“Our fathers in a wondrous age,  
E’re yet the earth was small,  
Insured to us a heritage,  
And doubted not at all,  
That we, the children of their heart,  
Which then did beat so high,  
In later times should play like part,  
For our posterity.”

Let me remind you of the challenge of the age in which your students will soon be preaching. I summon as a witness to the conditions confronting us, not a great Theologian, nor an eminent moral philosopher, but an anonymous writer, whom I take to be a man of the world, and whose striking book, “The Glass of Fashion,” though not a whole year old, is not too ancient, even in these hectic days, to quote. The conditions of thought and life por-

trayed are those of Great Britain, but our own country shows a close parallel. The mirror is held up to nature,—human nature—and we see the reflection of the image of fashionable society—as he analyzes the degrading, deadly influence of fashionable thought and life on manners and morals—we may add religion—among all classes and conditions. Wrong thinking, this author tells us, is responsible for “the contagion of materialism, the cancer of cynicism, the beastliness of animalism,” which are preying upon our humanity today, and causing human life to lose its way, wandering into all that is “fast, furious and fashionable.”

The implications of materialistic evolution have degraded the sense of our origin, and have clouded the hope of our immortality. “The human race feels itself like a rat in a trap,” shut in at both ends. “We began in the mud—we shall end in the mud. The only business in the world is to get what you want before someone else gets hold of it.” This false philosophy of life has justified “the sensualist at the trough, fashion at her glass, Prussianism at the cannon, Bolshevism at the prison door.”

Now, “it is useless to make pulpit war on luxury or on folly or on the odious ugliness of materialism. We must make war on the thought which brings such moral and spiritual malformations into existence.” Right thinking—orthodoxy we call it here—must destroy wrong thinking, “drunk with the dope of Circean lies.”

We are greatly indebted to the author of “The Glass of Fashion” for the striking sentences I have quoted. They do size up the situation.

Whence comes right thinking? Not from earth born philosophy. “Rank vapors stream up from the corrupt heart.” The profound mind of Coleridge perceived that “Across the night of Paganism, philosophy flitted on, like the lantern fly of the tropics, a light to itself and an ornament, but also no more than an ornament in the surrounding darkness.”

It was Christianity, the religion of the regenerated heart, the religion of the crucified Christ whom Prophets foretold and Apostles declared, the religion revealed in the Scriptures, which then revolutionized human thought; and it must do so today.

With the infallible Word of God our Master met and mastered the Master of materialism in the wilderness, the Apostles and their immedi-

ate successors overthrew the Paganism of the early Christian centuries, the Reformers broke the power of Papal dogmatism and led their contemporaries out into the open country of freedom, and the Puritan "set his face against anything that degraded the human spirit, placed the emphasis on the inner life, the inward verity of the individual, raised morality from a matter of taste to a rule of life," and stood for honesty, worth, chastity, the home, his country, and his God.

Modern Paganism, modern *deformation* of doctrine and life, modern immortality can only be destroyed by "the sword of the Spirit which is the Word of God." Arm your students with "the sword of the Spirit." Wherever you may walk with them, amidst the Old Testament verities, "begin at that same scripture and preach unto them—JESUS."

One thing more.

The brother of our Lord, Jude, bids us "contend earnestly for the faith which was once for all delivered unto the saints." Jude was no pacifist. And St. Paul exhorts us to "strive together for the faith of the Gospel," for the preservation and the promulgation of the faith, the body of belief revealed in the Scriptures. Where else, how else, do we know of, or possess, *the faith*, the faith that saves the soul? With "our backs against the wall," affront the impregnable rock of Holy Scripture, we are to say of the foes of Christian truth, "They shall not pass."

These are critical, crucial times. Easy going indifference to Divine verities, the Polyanna type of religion that dances over the surface of life, with little or no conception of, or concern for, the deep sorrows and shameful sins of the world, the war against the supernatural, the rejection of Divine authority, alike call, with "one clear call," for united action, on the part of all who know and love the truth.

Theological professors, preachers and pastors, students for the ministry, who still believe in the authenticity and authority of the Word of God, the only radical and adequate cure for the wrong thinking which has turned the world awry, must stand together, strive together.

Rationalistic liberalism, alas! too often the halfway house on the road to unbelief, is not "a house divided against itself." The members of this household meet together in clubbable friendship, encourage one another, and oftentimes

place their followers of younger years in positions of influence.

Orthodox teachers and preachers must cultivate close relations with one another and, together, "contend earnestly for the faith." We need not call others names; but we must stand for the glory of the Name which is above every name, the Name of him whose supernatural Virgin birth and spotless life and atoning death and glorious resurrection and coming again to judge the world, are the high points of the once for all delivered faith—the Acropolis of revelation, toward which all lines of Scriptures lead.

We rejoice that, in this Seminary, we have, as we have had, a harmonious faculty, a group of accomplished scholars, united in the bond of loyalty to the Word of God and to the Lord of truth, under the sanctity of the solemn professorial oath, "Sworn liegemen of the Cross and Thorny Crown." They are striving together for the faith of the Gospel.

May I suggest that there may be, and *ought to be*, a closer striving together between theological professors and busy burdened pastors who look, with longing eyes, toward the Seminary, eager for more instruction and inspiration than that which they received in student days. The pulpit needs the constant support of the Seminary.

Of the making of many books there is no end—particularly of the liberal brand; but the books of the present day making which confirm and deepen the faith of ministers and lay readers and teachers are becoming too few and too far between. The record of this Seminary in this respect, has been a noble one. May the productiveness not grow less as the vital need increases. Give us more books to help us and our people detect the danger of many popular publications, whose charm of outline and fascinating, lucid style, with wizardry of words, threaten to deceive the very elect, making "the things which accompany salvation" to constitute salvation, and offering substitutes for essential Christian ideas which are not equivalents.

Let me emphasize too, the vital need of frequent contact of theological professors with preachers and pastors in their associations and in the courts of the Church, and with the people of our Churches, by means of popular lectures and of sermons. The record of this Seminary

in this regard also, has been notable, and, at this very time, this vital service is not wanting. Incalculable in value to the cause of evangelical religion, have these efforts been. Let us have still more of this great service. Let the learned professor, an expert, a master in his line of close systematic study, now and again, go forth from his cloistered life in the Seminary, to stimulate the faith and zeal for truth of his brethren in the ministry and of their people. Seminary and Church will share together the benefit.

Somehow these Apostolic words "striving together" have burned themselves into my soul.

In one of his letters to a friend, Burne-Jones, the great painter, who was also an idealist, broke into lamentation over the trivial animosities which often exist between men of genius, exclaiming "If twelve of these men would hold together for one ten years, the whole aspect of the world would be changed. Twelve men did once hold together and the whole face of the world was changed."

We who believe together must strive together, in personal relationships, in Christian affection, in mutual confidence, in sympathetic interest, in common and coöperative conflict for the truth, above all, in importunate prayer.

I bid you God-speed, my brother, in your newly assumed responsibilities in this Seminary, and assure you of the interest and support of your friends, within this Institution of sacred learning and beyond its bounds, and of their prayers for the abundant blessing of the great Head of the Church upon your labors.

What a privileged position the theological professor occupies!

One Autumn morning, President Lincoln is said to have passed by a school house and to have paused in his walk before the door. He was meditating upon the new Republic which he saw in a vision. And, as he watched the boys and girls trooping in, he was heard to say softly to himself, "They are on the way: they are on the way."

Happy indeed must the professor of this Seminary be, who, having taught his students in training for leadership in the Church, in these tremendously important and vibrant days, the greatness of the glory of preaching Jesus Christ to a restless world, as he looks into the earnest faces of his students, can whisper to himself, "They are on the way."

## Mr. William P. McCulloch

At the meeting of the Board of Trustees of the Seminary held on November 13th, 1922, Mr. William Paterson McCulloch was elected Assistant Treasurer and Superintendent of Grounds and Buildings to take the place made vacant by the death of Mr. R. M. Anderson. Following Mr. Anderson's death Professor W. P. Armstrong of the Faculty has been in charge of the office and has rendered most valuable and acceptable service. Mr. McCulloch comes to the Seminary from New York where for sixteen years he has been the Business Secretary of the Student Volunteer Movement for Foreign Missions. Prior to that time he was the Circulation Manager of one of the leading magazines of the country. His first business experience was gained in Toronto, Canada, where he was identified with the managership of large shipbuilding concerns. Mr. McCulloch has had a thorough business training and in addition has special qualifications gained by contact with the student forces of the country. The Volunteer Movement sur-rendered him most reluctantly and gave enthusiastic testimony to his character as a man, to his large executive ability and to the great spiritual service he had rendered to the students of the country and to the cause of foreign missions. All who know Mr. McCulloch are convinced that he will be a vital force in the life and work of the Seminary. For the past nine years he has been living in Forest Hills. The following is taken from the *Forest Hills Bulletin*: "Nine years ago William P. McCulloch and his family moved into the comfortable home on Rockrose Place, which they have occupied ever since. This last week they have moved to Princeton, New Jersey, where Mr. McCulloch be-

comes assistant treasurer of the Theological Seminary. As a news item, this has some significance, but there is something deeper and finer in it than news. For many years a Boy Scout leader and secretary of the Boy Scout committee, as an officer of the Men's Club, a member of the Soldiers' Memorial Committee, associate chairman of the anti-mosquito committee, this quiet, reliable, dependable gentleman has filled an enviable place. In the Church-in-the-Gardens as financial secretary, deacon, Church School teacher, his service has been so great that his place can not soon be filled."

### Dedication of the Missionary House

The new hall for the use of furloughed missionaries which was presented to the Seminary by Mr. and Mrs. Calvin N. Payne of Titusville, Pa., and erected on ground presented to the Seminary by Dr. and Mrs. Charles R. Erdman, was formally dedicated on Monday afternoon, November the twenty-seventh. The services were held in Miller Chapel. President J. Ross Stevenson presided.

The prayer of invocation was offered by the Rev. John B. Laird, D.D., of Frankford, Philadelphia, representing the Board of Directors.

In presenting Mr. Payne President Stevenson spoke as follows:

"We are met to-day for the dedication of a building which our fathers dreamed of. As early as the year 1829 Drs. Alexander and Miller and young Charles Hodge in speaking of the opportunities for missionary training here in Princeton indicated that it would be a most appropriate thing for our General Assembly to establish here a home to which missionaries returning from their arduous labors might rest. We are glad to have this dream fulfilled. Some of you will recall the laying of the corner stone a little more than a year ago.

On account of the great generosity of Mr. and Mrs. Payne of Titusville, Pa., it was possible for us in October of 1921, on the thirteenth of the month, to let a contract for the erection of this building to the Matthews Construction Company on plans and specifications which had been prepared by Mr. A. H. Brockie of Philadelphia. On October 14th of 1921 the ground was broken and on the seventeenth of November the corner stone was laid.

"We are very glad indeed that the donors, Mr. and Mrs. Payne, can be with us to-day and they will now transfer the building to the Trustees who are to be its custodians."

In presenting the building Mr. Payne expressed the deep sympathy for missionaries and their service which he and Mrs. Payne felt and which had prompted them to make this gift. He further expressed his gratification at the help given by the President of the Seminary and those associated with him as well as by the architect and builder in perfecting the plans for the construction of the missionary house, and expressed his confident hope that the building would prove a source of comfort and joy to the faithful workers who are returning from time to time from their arduous tasks on the foreign field. Mr. Payne also expressed his deep interest in the future and welfare of the Seminary.

In behalf of Mr. Payne the deed of gift was read by his son, Mr. Christy Payne of New York City.

The gift was accepted by the Rev. W. W. Knox, D.D., who represented the Board of Trustees in the absence of its President, Mr. Thomas W. Synnott. In accepting the gift Dr. Knox expressed the deep gratitude felt by the Trustees in the generous gift of the donors and further voiced the hope that other generous friends of the institution would in the near future so endow the building that no rental need be charged and that the missionaries could be welcomed and enter

tained without the necessity of paying any fees. He expressed his confidence in the comfort and satisfaction which the building would afford to the missionaries during the sojourn at home.

The prayer of dedication was offered by the Rev. Charles R. Erdman, D.D.

On behalf of the missionaries a response was made by the Rev. J. C. Rhea Ewing, D.D., LL.D., who referred to the benefit which would accrue from this gift to the missionaries, and further noticed the new attitude which it indicated as existing toward the missionaries in the Christian Church, which is one of deepened interest, affection and regard. He further stated that this gift is in accordance with the most recent plans of the Board of Foreign Missions which contemplates a furlough for young missionaries after five years of service, especially designed to afford such missionaries an opportunity for further study, and referred to the advantages offered by Princeton for such training. He closed his address by expressing a confident expectation of the ultimate triumph of the cause which such a gift is supporting and advancing.

The response on behalf of the Presbyterian Board of Foreign Missions was made by the Rev. George Alexander, D.D., President of the Board, who spoke also as the representative of other Boards and agencies whose missionaries will likewise be welcomed to this new home. From the viewpoint of one deeply concerned in the administration of Missions, Dr. Alexander stated his gratification that such a gift was aiding to solve one of the most difficult problems relating to missionary service in making proper provision for missionaries during their year of furlough. He laid even greater stress, however, upon the great help which would

accrue to the Seminary from the presence of a strong body of devoted and faithful men whose mature experience and personal companionship would prove to be a molding influence and a continual inspiration in the lives of the students and would aid greatly in securing recruits for the foreign field.

After the singing of a hymn the benediction was pronounced by the Rev. Paul Martin, A.M., Secretary of the Faculty.

Following the dedication tea was served in the apartments and the building was open for inspection. During the present session the following missionaries are residing in Princeton, either assisting in giving instruction or pursuing regular courses of study: Dr. J. C. R. Ewing and the Rev. James Watt of India; Drs. W. M. Clark and J. G. Holdcroft of Korea; the Rev. P. S. Landes of Brazil; Dr. H. F. Rowe of China; the Rev. M. C. Winn and the Rev. L. C. Lake of Japan, and the Rev. Graham Fuller of Siam.

## Y. M. C. A. Meetings

During the present term the following speakers have addressed the student meetings on the successive Tuesday evenings:

Dr. J. Ross Stevenson on "Various Phases of Seminary Life."

Mr. Charles W. Abel of New Guinea, on "Work among the Cannibals."

Professor Duncan Spaeth of Princeton University on "The Value of Shakespeare to the Minister."

Mr. Frank Buchman on "Personal Work."

Dr. William T. Ellis, on "The Near East."

Dr. Charles R. Erdman on "The Shanghai Conference."

Dr. Robert E. Speer on Foreign Missions.

Mr. Ralph Hall of Philadelphia, on Young People's Work.

## Faculty Notes

Professor J. Ritchie Smith preached the sermon at the ordination of O. C. Hopper in the Central Church of Brooklyn on May 14th. He preached the commencement sermon at Irving College, Mechanicsburg, Pa., on May 28, and delivered commencement addresses at Penn Hall School, Chambersburg, Pa., and the Bellevue High School, Pittsburgh, in June. He preached also in Immanuel Church, Harrisburg, Pa., and the New York Avenue Church, Washington, D. C. For ten weeks during the summer he conducted services in the Presbyterian Church of Eaglesmere, Pa., where he also gave a series of addresses on the First Epistle of John before the Moody Institute Bible Conference. Three Sundays in September he preached in the First Church of Pittsburgh, and since in Bethany Church, Trenton, and in Marietta, Pa., where the church of which one of our recent graduates, Rev. A. R. Porter, is pastor, was celebrating its One Hundredth Anniversary. During November he was engaged in Calvary Church, Philadelphia, and at Rutgers College. Invitations to speak at the Conference of Theological Seminaries in Toronto, and at the Stony Brook Assembly were reluctantly declined. On September 28th he preached the sermon at the installation of Dr. C. Waldo Cherry as pastor of Pine Street Church, Harrisburg, Pa.

Professor Hodge with the assistance of Mr. Jenkins has been engaged for the year to carry on the work of the late Dr. Searle in the Department of Systematic Theology in the New Brunswick Theological Seminary.

The Inaugural Address of Dr. Hodge has been translated into German and published in the *Reformirte Kirchenzeitung*.

At an early date Dr. Hodge is to lecture in Philadelphia on the Deity of Christ.

Professor Geerhardus Vos, D.D., has recently published in the Dutch language a collection of religious poems entitled "*Spiegel der Genade*." Publishers Eerdmans-Sevensma Co., Grand Rapids, Mich.

The same publishers have recently issued a series of six sermons by Dr. Vos entitled "*Grace and Glory*." Dr. Vos also contributed to the *Biblical Review*, October 1922, an article on "The Name 'Lord' as used of Jesus in the Gospels."

## The Endowment and Equipment Fund

Since November 1921 additions have been received to the "Endowment and Equipment Fund" from the various classes, as follows:

|      |       |          |
|------|-------|----------|
| 1867 | ..... | \$100.00 |
| 1885 | ..... | 500.00   |
| 1892 | ..... | 8.53     |
| 1894 | ..... | 6.00     |
| 1896 | ..... | 25.00    |
| 1898 | ..... | 30.00    |
| 1901 | ..... | 10.00    |
| 1902 | ..... | 100.00   |
| 1906 | ..... | 50.00    |
| 1907 | ..... | 25.00    |
| 1908 | ..... | 100.00   |
| 1909 | ..... | 127.50   |
| 1910 | ..... | 125.00   |
| 1916 | ..... | 45.81    |
| 1917 | ..... | 50.00    |
| 1918 | ..... | 20.00    |
| 1919 | ..... | 25.00    |
| 1920 | ..... | 11.50    |

Total .....\$1,359.34

These are an expression of the continued and self-sacrificing interest felt by the Alumni in the maintenance and progress of the Seminary.

## Mr. Martin to Visit the Orient

Rev. Paul Martin, Registrar and Secretary of the Faculty, has been given leave of absence by the Board of Directors of the Seminary from January 1923 in order to make a visit to the Orient. He plans to sail from San Francisco on January 25th, going direct to Dumaguete, Philippine Islands, to visit his son who is Treasurer of Silliman Institute. During the summer Mr. Martin plans to visit Missions in China, Korea and Japan. He plans to return to Princeton in time for the opening of the next session.

## Two New Books by Professor Erdman

*The Return of Christ.* New York. George H. Doran Company. Cloth: 108 pp. Price \$1.00 net.

*Within the Gateways of the Far East.* New York. Fleming H. Revell Company. Illustrated. Cloth: 130 pp. Price \$1.25 net.

The first of these volumes was published during the summer. According to the author, "the purpose of this book is to deepen conviction and to promote harmony of belief concerning the return of Christ." This doctrine is not regarded as the foundation, but rather as the capstone of the Christian faith. The conviction is expressed that the time has come for all who accept the cardinal truths of Christianity to unite in emphasizing anew the great facts which they hold in common relative to the return of the Lord, to realize that the points in which they differ are in large measure matters of definition and are comparatively unimportant, to show more of charity and of sympathy toward those whose views they cannot accept, to keep open minds for the reception of new light, and to proclaim the essential reality with such kindly confidence as to bring to bear upon the whole church the sanctifying and unifying influence of this truth. The book contains an introduction by the Rev. J. Stuart Holden, D.D., Rector of St. Paul's Church, Portman Square, London.

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As a representative of the Faculty of Princeton Theological Seminary and as a delegate of the Presbyterian Board of Foreign Missions, Professor Erdman enjoyed some unusual opportunities for investigating the work of the Church in the Orient, during his recent sojourn in the Far East, and on his homeward journey he completed an account of his impressions of the National Christian Conference held at Shanghai, of the present missionary situation in Korea, and of the religious conditions in Japan. These impressions have recently been published under the title "Within the Gateways of the Far East." The book is illustrated with views from the Orient.

## Mr. Bowen Bruere

During the past summer Princeton lost one of its most beloved graduates who only a few years ago entered upon his work as a missionary in India. The following appreciation was written by one of his classmates and published in the *India Witness* of August 30th, 1922.

In his last two letters he wrote: "You will be glad to note that, having served our three years probation in Bombay, we have been thrust forth into the heart of the Maharashtra; into what our beloved Bishop Robinson tells me is *the* opening in the Marathi field. We are going to be very very happy in the new life and work. I am new to every phase of it, but, best of all, "Emmanuel, *God* is with us." There are a score of Indian workers who meet here daily for noon-time intercession. Thirteen little schools, two churches and perhaps a thousand Christians scattered through seventy odd villages, constitute the fold and flock. But the field is what appeals to me, reaching as it does eastward into the Nizam's dominions and south-east down the Godavari, until we reach at Sironcha the outposts of our work in South India." Within a very short time, he had "served his probation" and was "thrust forth" into the "new life" where he is doubtless "very very happy."

Bowen Bruere's life was irresistible. He was a classmate of mine at Princeton Theological Seminary, and roomed just across the hall. Some of his fellow students in the Seminary, worldly-wise and intellectual, jeered at him when he preached, saying that his "type" of religion was painful; that he groaned too much; was, in short, a mystic. He had no pictures on his wall; only a map of the world showing the number of men living out of Christ. He had but half a dozen books in his library, and used to spend as much as six hours a day in deep concentration on his heavily underscored Bible. While some of the careless theologians pitied him, passed by and smiled, one of the most influential and talented men in the entire Seminary, who later became an aviator and chaplain among the airmen, used to pay regular visits to that lad's room for prayer. And when the leading preacher in New York, who has since gone to London, Dr. Jowett, came to Princeton to address the students, this same mystical

young man offered prayer and cast such a spell over the gathering and the speaker, that Dr. Jowett could not refrain from making repeated reference to that prayer.

His was the spirit indomitable. He never lost the visions inspired by that world map and sustained by that worn Book. Whether in Princeton on his knees pleading for at least twenty-five of the seventy-three available men, to sail at once for the foreign field; or in Bombay, organizing prayer bands to attack the crimes of "the most beautiful and the most wicked city in the Empire"; or in Puntamba, looking with longing eyes out over those white harvest fields; or in Landour near the end, starting regular meetings for the definite conversion of soldiers, he always held the Gospel to be "Good News" that should be proclaimed to "all the nations." His was the zeal unquenchable. When confronted with a task "filled with blessing, as well as continual difficulties," he praised God for both. He referred to needy, humble dwellers in tenements as "folks one gets to love the more troublesome they are." He rejoiced when his way lay "in the mud and dust of the Empire's blackest city"; he envied the friend in Arabia who had been working for forty years without gaining a single convert; and he thrilled at the prospect of that far-stretching new field, with its boundless opportunity, that he had just entered. And his was the influence irrepressible. Here and there on the world's highways, we find a few men who, by their loving manner, their beaming countenance, their hearty handshake, reveal, all unconscious to themselves, the fact that Christ abides within. Such a life cannot help but bear fruit, be it in the serenity and glow of old age, or the exuberance and warmth of youth. Bowen Bruere went about sowing the seed in simplicity and sincerity, loving all classes and praying without ceasing. He witnessed to a Saviour who is able to save to the uttermost, and he bore the testimony with his soul aglow.

HOWARD E. ANDERSON.

*Ludhiana.*

Dr. J. J. Lucas, in a letter enclosing the above tribute, says of the late Rev. Bowen Bruere: "During the few weeks that Bowen spent in Landour this summer, he irradiated the joy of the Lord. At the close of the Sunday evening service he conducted in the Kellogg Me-

morial Church, his heart was so full of praise and prayer, that he invited those who would like to continue longer in prayer to meet in the vestry; and that little gathering for prayer was the beginning of the evangelistic service this year in the Sunday-school rooms of the church, which have been so greatly blessed and so fruitful in bringing many to the knowledge of the Lord as their Saviour."

## Alumni Notes

1852

Rev. Alfred P. Botsford, D.D., the oldest living alumnus of the Seminary, received the honorary degree of L.H.D. from his Alma Mater, Union College, last June, while attending the seventy-fifth anniversary of his graduation.

1862

Rev. Edward H. Sayre was honorably retired by the Presbytery of Box Butte about a year ago, after fifty-nine years of active service in the ministry. He resigned the office of stated clerk.

1863

Rev. Oliver S. Dean, D.D., received congratulations on October 13 at his home in Passaic, N. J., on the completion of his 87th year. His home paper, the *Passaic Daily News*, has a full account of his life and work.

1865

Rev. Henry Branch, D.D., has changed his address from Baltimore, Md. to Leesburg, Va.

1866

Rev. Thomas H. Hench, D.D., has changed his address from Carthage, Mo., to Georgetown, Ohio.

1871

Rev. Edwin P. Foresman has moved from Hadley, Pa., to Oakmont, Pa.

1873

Rev. James M. Denton has moved from Yaphank, N. Y., to 33 Puntine Street, Jamaica, N. Y.

Rev. Horace C. Stanton, D.D., delivered a course of four sermons on "The Great New Light which Psychical Science sheds on the Bible and the Future Life," in the Chapel at Clifton Springs, N. Y., in August and September, while sojourning in that resort.

1874

Rev. Willis Weaver has changed his address

from Houston, Texas, to 6047 Ellis Ave., Chicago, Ill.

1876

Rev. G. Colborne Heine has suffered the loss of his wife, who died August 14, 1922, at Westmont, Montreal, Canada.

1877

Rev. Arthur H. Allen was appointed by the Presbytery of New York at its fall meeting on the Board of the Protestant Chapel at the Epileptic Colony at Sonyea, N. Y.

Rev. Henry van Dyke, D.D., LL.D.'s "Story of the Other Wise Man" has just been translated into Korean, published in Seoul. It has been translated into Italian, French, Dutch, Japanese, German, Frisian, Spanish, Armenian, Swedish, Portuguese, Arabic, Malayan and Chinese.

1879

Rev. Louis H. Jordan has changed his address to 27 Chelsea Park Gardens, Beaufort Street, London, S.W. 3.

Rev. Norburg W. Thornton has moved from Geneseo, Ill., to 1556 Pine Ave., Long Beach, Calif.

1881

Rev. John A. Ainslie has been honorably retired and his address is 1234 Slauson Ave., Los Angeles, Calif.

Rev. William L. Pearson and Alice G. Lewis were married June 30, 1922, in Tokyo, Japan.

1882

Rev. William T. Elsing, D.D., celebrated in June with his congregation the fortieth anniversary of his pastorate of the DeWitt Memorial Church of New York.

Rev. Archibald T. Stewart was released from the Latta Memorial Church, Christiania, Pa., by the Presbytery of Westminster, Sept. 16, 1922, and his name was placed on the honor roll of the Presbytery.

1883

Rev. Robert Watt has moved from Murphysboro to Normal, Ill.

1885

Rev. John A. Macdonald has moved from Pittsburgh, Pa., to Chicago, Ill., 4404 Grand Boulevard.

1886

Rev. E. Morris Fergusson, D.D., has changed his address from Auburndale, to 306 Linwood Ave., Newtonville, Mass. He was elected mod-

erator of the Presbytery of Boston at its fall meeting.

1887

Rev. Claude R. Brodhead has moved from Monrovia, Calif., to Phoenix, Ariz.

1888

Rev. William M. Langdon has moved from Weaverville, N.C., to Asheville, N. C., 31 Grove St.

1889

Rev. Kensey J. Stewart has suffered the loss of his wife, who died July 4, 1922, after a lingering illness.

1890

Rev. Henry M. Campbell, D.D., has been elected Secretary of the Western District of the Assembly's Permanent Committee on Men's Work, to enter upon his new duties Jan. 1, 1923.

1891

Rev. Robert H. Beattie, D.D., has accepted the position of Religious Director in the First Church of Ithaca, N. Y.

1892

Rev. Benjamin M. Gemmill, Ph.D., was given the honorary degree of D.D. by Lafayette College at its commencement in June.

1894

Rev. James R. E. Craighead was elected moderator of the Presbytery of Ottawa at its fall meeting.

Rev. Francis Palmer was installed pastor of Grace Church, Jenkintown, Pa., June 1, 1922.

1895

Rev. Edward A. Loux, D.D., and Miss Amy Elizabeth Dersheimer were married Aug. 30, 1922, in Tunkhannock, Pa. Their address is 2613 Fifth Ave., New York City.

Rev. Lewis S. Mudge, D.D., has suffered the loss of his wife, who died Sept. 22, 1922, in Philadelphia. Mrs. Mudge was a daughter of the late Prof. William M. Paxton, D.D., LL.D., '48.

1896

Rev. Thomas F. Barrier has resigned the church at Liberal, Kans., and moved to 1002 Congress St., Emporia, Kans.

Rev. Leonard Colyn has moved from Brown Valley, Minn., to Stratford, Wis.

Rev. Samuel D. Price, D.D., has been made assistant secretary of the World's Sunday School Association.

1897

Rev. Jesse P. Williamson has moved from Greenwich to Wagner, S. D.

1898

Rev. Samuel M. Jordan of Teheran, Persia, is in this country making addresses in various churches.

1899

Rev. Edwin H. Bronson has accepted a unanimous call to the First Church of Oxford, N. J., with postoffice address at Belvidere, N. J.

Rev. Josiah H. Crawford became pastor of the Franklin Street Church of Elmira, N. Y., July 1, 1922, with address at 617 Reynolds Street.

1900

Rev. John Ossewaarda has moved from Leighton, Iowa, to Marion, N. Y.

Rev. Edward F. Reimer has changed his address to 1310 Northampton St., Easton, Pa.

Rev. Samuel I. Ward has moved from Coddell to Roxbury, Kans.

1901

Rev. James A. MacAllister received the honorary degree of D.D., from Pennsylvania College, Gettysburg, Pa., at its recent commencement.

Rev. William E. Steckel was elected moderator of the Synod of Minnesota at its recent meeting in St. Paul.

1902

Rev. Ebenezer E. Jones has been elected New Era Secretary for the six Welsh Synods of the Presbyterian Church. His headquarters will continue at Columbus, Ohio.

Rev. Jonathan W. Purcell, D.D., has moved from Faison, N. C., to Casa Grande, Ariz.

Rev. John B. Steketee has moved from Saugerties, N. Y., to 198 Washington Ave., Kingston, N. Y., and has taken up his work as Classical Missionary of Ulster Classis of the Reformed Church in America.

1903

Rev. Ezra Van Allen, D.D., has accepted a call to the First Church of San Francisco, Calif.

1904

Rev. George M. Howerton has moved from Cattlesburg, Ky., to 132 Kinney's Lane, Portsmouth, Ohio.

Rev. Charles C. McIntire has accepted a call to the church of Old Concord, Pa.

1905

Rev. William R. Dodd, D.D., has moved from Leavenworth, Kan. to St. Louis, Mo., Missouri Ave. and Albion Place. He was installed pastor of the Lafayette Park Church of St. Louis, Oct. 8, 1922.

Rev. Joseph Y. Stewart was elected moderator of the Presbytery of Willamette at its fall meeting.

Rev. William D. Williams has moved from Poynette, Wis., to 1418 E. Dayton St., Madison, Wis.

1906-07

Rev. Marcus S. Fulton, a graduate student, 1906-07, has accepted a call to the First Church of Corapolis, Pa.

Rev. Henry Rankin, a graduate student, 1906-07, is pastor of the church at Walterboro, S. C., having recently gone there from Ways Station, Ga.

1907

Rev. Frank E. Beatty was given the honorary degree of D.D. by Whitworth College at its commencement last June.

1908

Rev. James G. Holdcroft received the honorary degree of D.D. from Park College at its commencement in June 1922.

Rev. William M. Holderby is the General Director of the Christian Family Crusade, with headquarters in Chicago, 1625 Greenleaf Ave.

Rev. Delmer B. Ralston has resigned the churches of Sandy Lake and Fairfield, Pa.

Rev. Leroy Thompson was elected moderator of the Synod of Oklahoma at its fall meeting.

1908-09

Rev. Judson L. Underwood, D.D., a graduate student, 1908-09, has gone from Fairfield, Iowa, to Cebu, Philippine Islands.

1909

Rev. F. Powell Cheek, D.D., has been elected to the chair of Bible and Philosophy in Center College.

Rev. Alfred E. Fee was inducted to the charge of the Eglinton-Elgin United Free Church of Glasgow, Scotland, March 7, 1922. His address is Ivy Dene, 27 Ailsa Drive, Langside, Glasgow.

Rev. Harold G. Grant has resigned the church of New Martinsville, W. Va.

Rev. Clyde W. Gwinn has moved to Verdon, Neb.

Rev. LeRoy C. Ilsley has changed his address from Holyoke, Colo., to Edmond, Okla.

Rev. J. Norman King has changed his address from Bluffton, O., to Wajakoneta, O.

Chaplain George S. Rentz, U.S.N., has changed his address to Submarine Base, Coco Solo, Canal Zone.

Rev. Roy E. Vale, D.D., was given the honorary degree of LL.D. by Maryville College at its commencement in June.

#### 1910

Rev. Jesse S. Lonsinger, pastor of the Ontario Presbyterian Church, Philadelphia, joined with his people in the dedication of a handsome stone Bible School building on October 15, 1922.

Rev. Francis S. Downs has accepted a call to the First Church of Tyrone, Pa.

#### 1912

Rev. Harry W. Barr received the honorary degree of D.D. from the College of the Ozarks, Clarksville, Ark., at its commencement in June 1922.

#### 1914

Rev. John C. Berry has moved to South Orange, N. J., 117 Scotland Road.

Rev. William H. Stewart has moved from Moneydig, Ireland, to Blebo, Cupar-Fife, Scotland.

#### 1915

Rev. Melvin C. Jacobs has changed his address from Ridgebury, N. Y., to Chester, N. Y.

Rev. J. J. Osuna received the degree of Ph.D. in course from Columbia University in 1922 and has accepted an appointment to the chair of Philosophy in the University of Porto Rico.

Rev. Robert M. Russell, Jr., has moved to 31 Edgewood Road, Larchmont, N. Y., having begun his work there as pastor of the Larchmont Avenue Church.

#### 1916

Rev. William H. Davies has changed his address from North East, Md., to Nottingham, Pa.

#### 1917

Rev. Frederick W. Brown and Miss Isabelle Irene Bremner were married, Sept. 27, 1922, at Willard, Ohio. With the beginning of next year Mr. Brown takes up his work in the Imperial University of Sapporo, Japan.

#### 1918

Rev. Donald G. Barnhouse and Miss Ruth Tiffany were married in Sidcup, Kent, England, Sept. 18, 1922. They are at home at Pallons par St. Crépin, H.A., France.

#### 1919

Rev. Dwight B. Davidson has become a home missionary in Western Canada with his address at Rocky Mountain House, Alberta, Canada.

#### 1920

Rev. Theron Hewitt was installed pastor of the First Church of Burnham, Pa., July 18, 1922, and at the same time of the church of Little Valley, Pa.

Rev. William Masselink has moved to Lafayette, Ind., 1418 Hartford St.

#### 1920-21

Rev. Charles Matear, a graduate student, 1920-21, is working in Kapuka, Southland, New Zealand, for a year. At the end of this time he will return to Victoria, Australia.

#### 1922

Rev. William M. Baird, Jr., is an assistant to the pastor of the church of New Rochelle, N. Y., and also engaged in the study of educational methods in New York City prior to going to Korea in 1923.

Rev. Raymond E. Muthard and his congregation dedicated a new church building at Atco, N. J., on July 9th.

Rev. Peyton Lee Palmore and Miss Jean McAlpine were married in Ninooka, Gotemba, Japan, July 18, 1922.

## The Library

Since the issue of the May Bulletin the Library has received the following books for the Alumni Alcove: from the Rev. Charles A. Oliver, '87, Preparation for Teaching, a Course for Teacher Training, Revised ed.; Philadelphia, 1921; from the Rev. Prof. Charles R. Erdman, D.D., '91, The return of Christ, New York, 1922; from the Rev. Walter L. Bennett, '06, "Diamond-diggers and their Mine," 1912; from Daniel C. Brewer, Esq., '88, The Peril of the Republic: are we facing Revolution in the United States?, New York, 1922; from

the Rev. Prof. Geerhardus Vos, Ph.D., D.D., '85, *Spiegel der Genade: Verzen*, Grand Rapids, 1922.

The following pamphlets for the Alumni Alcove have been received: from the Rev. Charles A. Oliver, '87, *Helps for Leaders of teacher training Classes*, using "Preparation for Teaching": rev. ed., Philadelphia, 1922; from the Rev. Hastings Eells, '19, *The correct Date for a Letter to Zwingli: extrait de la Revue Belge de Philologie et d'Histoire*, No. 3, Juillet, 1922, Bruxelles, 1922; from the Rev. George C. Heine, '76, *A brief Sketch of the Life and Work of the Rev. Robert Campbell, D.D., Minister of St. Gabriel Church, Montreal, Canada*, 1922; from the Rev. Charles C. Walker, D.D., '88, *Half Lives and whole Lives: from "Twentieth Century Sermons,"* 1922; from the Rev. John Fox, D.D., '76, *The shorter Bible—Old Testament*, reprinted from the *Princeton Theological Review*, January, 1922, and *Twelve Questions and Answers from the Shorter Catechism*, here set to Music: *Melodies composed by Rev. John Fox, D.D., harmonized and arranged by Edna A. Jones*, Easton, 1922; from the Rev. William T. Wilkins, D.D., '66, *Sermon*, preached by the Moderator, Rev. W. T. Wilkins, at the Opening of the Synod of Toronto and Kingston, May 10th, 1910; from the Rev. Prof. Frederick W. Loetscher, D.D., LL.D., '00, *A Century of New Jersey Presbyterianism; Address delivered at Centennial Meeting of the Synod of New Jersey, Atlantic City, Oct. 16, 1922*, Philadelphia, 1922.

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Since the publication of the Necrological Report notice of the death of the following alumni has been received:

The Rev. Joseph C. Kelly, '64, died May 5, 1922, in Sunbury, Pa.

The Rev. James M. Alexander, D.D., '65, died Sept. 8, 1922, in Los Angeles, Calif.

The Rev. Matthew H. Calkins, D.D., '68, died Sept. 20, 1922, in Mifflinburg, Pa.

The Rev. Frank Thompson, '68, died Sept. 26, 1922, in Ansonia, Conn.

The Rev. Jacob B. Krewson, '69, died Sept. 19, 1922, in Forest Grove, Pa.

The Rev. William S. C. Webster, D.D., '69, died June 4, 1922, in Wayne, N. J.

The Rev. Ira S. Dodd, '70, died Aug. 3, 1922, in Wakefield, R. I.

The Rev. Edward P. Elcock, '72, died May 4, 1922, in Wichita, Kans.

The Rev. Samuel M. Perry, '74, died Aug. 12, 1922, in Baltimore, Md.

The Rev. Roswell R. Hoes, '75, died Oct. 26, 1921, in Washington, D. C.

The Rev. James M. Barkley, D.D., LL.D., '79, died Aug. 19, 1922, in Detroit, Mich.

The Rev. Will M. Porter, '79, died July 27, 1922, in Salt Lake City, Utah.

The Rev. James L. Leeper, D.D., '82, died April 8, 1922, in Roanoke, Va.

The Rev. Robert Morrison, '82, died April 22, 1922, in New Orleans, La.

The Rev. James B. Clark, '84, died April 18, 1922, in Philadelphia, Pa.

The Rev. Alexander McTavish, '84, died Feb. 16, 1922, in Portage la Prairie, Canada.

The Rev. James D. Ferguson, a graduate student, 1885-86, died July 31, 1922, in Windsor Mills, Canada.

The Rev. William J. B. Edgar, '91, died Aug. 4, 1922, in Wildwood, N. J.

The Rev. William H. Liggett, 1900, died Sept. 11, 1922, in Brandywine Manor, Pa.

The Rev. Eliphalet B. Terry, '02, died Oct. 9, 1922, in Brooklyn, N. Y.

The Rev. Edmund J. Gwynn, D.D., LL.D., a graduate student, 1905-06, died June 18, 1922, in Martinsburg, Pa.

The Rev. Lloyd A. Joseph, '07, died Oct. 20, 1920, in Colombo, Ceylon.

The Rev. Leonard W. Matthews, '07, died Aug. 16, 1922, in Silsbee, Tex.

The Rev. William B. Bruere, '18, died July 20, 1922, in Bombay, India.

The Rev. Sadao Fujisawa, a graduate student, 1920-21, died Aug. 28, 1922, in New York City.



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